

He is the H E I R:

A N D

He must R E I G N.

Afferted and prov'd from these Words,

I S A M. xxiv. 20.

*And now behold I know well, that
thou shalt surely be King, and
that the Kingdom of Israel shall
be established in thine Hand.*



L O N D O N :

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TO THE
PRETENDER.

S I R,

IT may seem strange, that
whilst I am treating of
*his Majesty's Parliamen-
tary Title to the Crown of
England*, that I should ad-
dress

DEDICATION.

dress the Dedication hereof to a Person whose Principles are not only the Reverse of what I have here asserted, but it is to one who hath assum'd the *Title of King of England*, in Opposition to the present Settlement ; so that if ever we should be so unhappy as to become your Seizure, I must (with many others) expect no Shelter from your Resentment. It is indeed a Truth, that some needy Men among us, to make their own Fortunes, not only drink your Health, praise your Conduct, assert your Right, but do most intirely

DEDICATION.

intirely fall in with all your Measures, to overthrow and break thro' the Constitution of the Kingdom. Yet, Sir, you may depend on't, that as we have always been a People the most careful of all Countries to preserve our *Rights, Privileges, and Liberties*, and with no less Courage and Magnanimity of Soul, have maintain'd them thro' a long Series of Ages; so you will still find *Great-Britain* the most fierce and zealous in the Defence of the same

For my own Part, I am no Enemy to your Person;
for

DEDICATION.

for as a Christian, I wish you a Celestial Kingdom, and may your Title for that Kingdom be found better than it is to this; and withal I could wish, that you would no longer look after this earthly one, lest while you strive for a Crown in this World, you lose one in the next; for he that gets Earth by Wrong, can't expect Heaven by Right. However, Sir, if *Great-Britain* be the Diadem you aim at, if that be the Kingdom you are resolv'd for, we are oblig'd to wait your Motions, and to make the best

DEDICATION.

best Defence we can against any Invader of his Majesty's rightful Title to the Crown, and the *Protestant Succession* as by Law establish'd ; of which I think enough hath been said from a true Protestant, who intends to live and die a resolved Friend to the House of *Hanover*, whilst I am

WILLIAM CLARKE.

DEDICATION

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WILLIAM CLARKE

I S A M. xxiv. 20.

*And now behold I know well, that
thou shalt surely be King, and
that the Kingdom of Israel shall
be established in thine Hand.*

TH E Words now read are the
Words of *Saul*, occasioned by the
kind, tender and merciful Carriage of
David, who had been a *most renowned Gene-
ral* over the Armies of *Israel*; he had
fought many Battles for his King and
Country, and was successful in every Campaign,
so that his very Name was a Terror to the
Enemy; but notwithstanding all the good
Service done for his Country, he was oblig'd to
live in Exile and Banishment; and to compleat
his Ruin, his Life was continually sought
after; for *Saul* (who thinks himself not safe
B while

while *David* lives) pursues him to *Engedi*, where in a Cave *David* (who had the Advantage to cut off his Head) did only cut off the Skirt of his Robe, to shew his Innocency and Righteousness towards *Saul*. Moreover, my Father, see, yea see the Skirt of thy Robe in my Hand; for in that I cut off the Skirt of thy Robe, and killed thee not; know thou and see that there is neither Evil nor Transgression in mine Hand, and I have not sinned against thee; yet thou huntest my Soul to take it. Ver. 11. This so wrought upon that rough and uncultivated Temper of *Saul*, that he melts into Tears, and acknowledgeth his Folly and Wickedness towards *David*, and *David's* Righteousness and Mercy towards him; yea, so open and free was *Saul* in this Fit, that he could not forbear to give Vent to his Thoughts (the Ground of his Quarrel) about the Succession of the Crown in the House of *David*; and this he acknowledgeth himself to be confirm'd in, *And now behold I know well that thou shalt be King, &c.* In which Words we have these Things considerable.

First, A certain Inference from what he had observed in the present Juncture of Affairs, with a Note of Attention to excite *David's* peculiar Observation, (*and now behold I know well*) or am very certain.

Secondly,

(II)

Secondly, He expresseth what was the special Object of his Knowledge in these Words, (*that thou shalt surely be King.*)

Thirdly, We have a specifical Notation or Declaration, over what People he should reign, or in what Kingdom he should sway the regal Scepter; and that is, (*the Kingdom of Israel*) as if *Saul* had said, it is that which many have talk'd of, it is what I have been often jealous of, but now I am convinced of the Certainty of it, *That thou shalt surely be King over Israel.*

Fourthly, We have an illustrious Assertion and Affirmation of the long Continuance of his Royal Authority, (*and that the Kingdom of Israel shall be established in thine Hand*) i. e. entail'd on thy Posterity, from Generation to Generation; and this not only by the Appointment of God, but by the free Choice of the People.

But whence is this that Saul is thus assur'd, that David shall succeed him in the Royal Dignity, who was not of the natural Race or Lineage of the House of Saul?

First, From that excellent Spirit, those great and princely Virtues wherewith God had endowed *David*, who was now gifted with royal Grace, and had a princely Faculty of Government.

Secondly, From God's singular Providence in watching over *David*, whose Life had so many times been sought after by *Saul*, throughout all the Thousands of *Judah* : I say, God's special Protection of *David* from his inveterate Rage, (who had no less than ten times appointed him to the Slaughter) did not only evince, but confirm to him that *David* should be King over *Israel*--But

Thirdly, That which seems the most prevailing, was the Prophet *Samuel's* anointing of him King, and this common Fame had spread throughout the whole Kingdom : So that not only *Saul*, but *Jonathan* was very well appriz'd of it, as appears by his own Words--*And thou shalt be King over Israel, and I shall be next unto thee, and that also Saul my Father knoweth*; 1 Sam. xxiii. 17. As who shou'd say, I do not look to be King myself, as by Birth I might expect, but that thou shalt be King, God having so appointed it.

These Words thus considered, will furnish us with this Doctrine.

Doctrine, That the Right of Succession to a Crown, is not by Proximity of Blood, but the

the Voice and Appointment of God; he is not principally a King who comes nearest and most immediately to the Fountain of Royalty, or to be more intelligible, that a *Kingdom is not a Patrimony or Inheritance derived from Father to Son*. We find in Sacred Writ, that the *Jews* in their making Kings had no Regard to Paternity, or to any who by Extraction could in the least pretend a Right, as *David* in this Point has no more to say for himself than *Saul*, who was but a Keeper of his Father's Asses.

But to be more particular upon this Head, I shall

I. *Prove that the Right of Succession to a Crown is not by Proximity of Blood.*

II. *That the Right of Succession is by the Voice or Appointment of God.*

III. *I shall improve the whole.*

I. I am to prove that the Right of Succession to a Crown is not by Proximity of Blood, and that as followeth :

If royal Birth be the *undoubted* Title to a Crown, then had many Kings in *Israel* no Right to the Crown they wore, who were
neither

neither next by Birth, nor so much as of the Blood Royal, as appears by Holy Writ. For when *Saul* died, yet did not *Methibosbeth*, *Jonathan's* Son, succeed him in the Throne, who might by Birth have put in his Claim, but *David* succeeds according to Appointment: And thus *Solomon*, who was the youngest Son of *David*, leaps over the Head of *Adonijah* and the rest of his Brethren into the Throne of his Father: And *Jero-boam*, *Solomon's* Servant, was made King over *Israel*; *Zimri*, Captain of half the Chariots of *Asa*, was also made King, but was afterwards rejected by *Israel*, and *Omri*, Captain of the Host, made King in his Room. Thus *Jebu*, and many other Kings in *Israel*, whether good or bad, altho' thus elevated by the People, yet had they *no Right by Birth*. But those Kings of *Israel*, although they had no Right by Birth (if I may depend upon my Bible) I do affirm that their Title (tho' perhaps it would be disputed, *if in a Court of Jacobites*) was just and lawful in *foro Dei*, in God's Court; *Ergo*

If Birth be the undoubted Title, then surely a King may sell his Crown; for if it be his Inheritance, why may he not? But if a Prince should attempt to do so, who wou'd not agree that it were lawful to depose

pose him ? Or, if a Kingdom be the Patri-
 mony of the King his Father, then the He-
 ritor, supposing he hath twelve Sons, as a
 learned Author saith, may divide his Heri-
 tage equally among them, but a Kingdom
 cannot be thus divided, because so to do,
 wou'd be to turn *Monarchy* into *Aristocracy*.

William the Conqueror, confess'd in his
 Last Will, *That he neither found nor left*
the Kingdom as an Inheritance. Nor was
 it ever so accounted by the antient *Britons*,
 nor since the Conquest, if we may give
 Credit to this short Historical Collection
 touching the Succession : After the Hep-
 tarchy, *Alfred*, Bastard Son to *Oswin* ; *Adel-*
stone, Bastard Son to *Edward* the Elder ;
Edmund, surnam'd the Martyr, Bastard Son
 to King *Edgar* ; *Harold*, surnamed *Harefoot*,
 Bastard Son to *Canute*, wore the Imperial
 Crown of *England* ; and *Eldred*, against the
 Right of his two Nephews *Edway* and *Ed-*
win, and *Canutus*, a Foreigner. *William* I.
 called the Conqueror, was a Bastard, whose
 Mother's Name was *Arlote*, a Tanner's
 Daughter. *William Rufus* enjoy'd the
 Crown against the Right of his elder Bro-
 ther *Robert*, then living. *Henry* I. was
 made King, altho' his Brother *Robert* was
 then living, whose Eyes were after put out
 at

at *Cardiff Castle* in *Wales*. *Stephen* was chosen, and *Maud*, Daughter of *Henry I.* excluded. *Henry II.* had no hereditary Right, for his Mother *Maud*, the Empress, Daughter and Heir to *Henry I.* was then living. King *John* was elected, and *Arthur*, the next Heir, was disinherited. *Henry III.* was crown'd, while *Eleanor*, Daughter of *Jeoffry*, the elder Brother, was living; and *Edward IV.* during the Reign of *Henry VI.* and till *Henry III.* there is scarce to be found any Precedent of Succession; and since that, the Succession hath been altered several times, and *the Crown shifted from one Family to another*. These Things considered, are sufficient to prove that Birth alone is not the undoubted Title to regal Dignity. But

II. *That the Right of Succession is by the Voice or Appointment of God, I shall make good as followeth.*

And this I apprehend to be the Voice of the People, nor can we otherwise understand the Appointment of God, but by the Voice of the People; for Princes must have their Right either immediately from the Appointment of God, as *Saul*, *David*, and others who were anointed Kings, or else they must have it from the *Election of the People*: But God doth not now immediately by the Pro-

phets anoint Men Kings, therefore it must be by the Election of the People, and in this Sense *vox Populi* is *vox Dei*. ' I confess, ' saith an ingenious Author, that those ' Kings, and all that reign'd of *David's* ' Posterity, were appointed to the Kingdom both by God and the People ; but ' all other Kings, of what Country soever, ' I affirm that they were made by the ' People only ; nor can it be made appear ' that Kings are appointed by God, any ' otherwise than as all other Things, great ' and small, are appointed by him, because ' nothing comes to pass without his Permission and Providence.' So that in this, and no other Sense, can we understand the Appointment of God, but by the free Suffrages and Voices of the People, in making a private Man a public Person, and a crowned King.

Divine Uction itself never made any King without the Election of the People, as *Saul* was chosen and crown'd by the Estates of Parliament assembled at *Gilgal*, and all the People went to *Gilgal*, and there they made *Saul* King before the Lord in *Gilgal*, altho' *Samuel* had anointed him before ; yet the Text saith expressly, that all the People made *Saul* King : And thus *David*,
C tho'

tho' anointed by the same Prophet, lived many Days a private Man, and looked after his Father's Cattle; nor durst he take the Title of King upon him, until he was chosen by the Senate or Parliament at *Hebron*. So all the Elders of Israel came to the King to *Hebron*, and King David made a League with them in *Hebron* before the Lord, and they anointed David King over Israel, 2 Sam. v. 3. By this Text you also see, that David, by Divine Uction, was not made King, but designed to be King, the People's Election must make him so; unless you will say that there were two Kings at once in Israel, and Saul in pursuing David wou'd have killed his Sovereign Lord the King. Instances of this kind the Scripture abounds with; for thus *Abimelech*, *Jeroboam*, *Omri*, *Jehoash*, *Azariah*, &c. were after this Manner made Kings. And all the Men of *Shechem* gather together, and all the House of *Millo*, and they went and made *Abimelech* King, &c. Judg. ix. 6. And it came to pass when all Israel heard that *Jeroboam* was come again, that they sent and called him into the Congregation, and made him King over Israel, &c. 1 King. xii. 20. Wherefore all Israel made *Omri*, the Captain of the Host, King over Israel, 1 King. xvi.

16. *And they brought forth the King's Son, and put the Crown upon him, and gave him the Testimony, and they made him King, and anointed him, and they clapt their Hands, and said God save the King, 2 King. xii. 12. And all the People of Judah took Azariah (who was sixteen Years old) and made him King instead of his Father Amaziah. 2 King. xiv. 21.* I might further enlarge, but enough hath been said to prove that Royal Dignity is the BOUNTY and Gift of the People; and this King *Alfred* confessed, *That he owed his Crown to the Bounty of his Princes, and the Elders of his People; (i. e.)* he obtain'd his Crown not by Inheritance, but by Choice, not by Succession, but Election; and this Election was not by the Princes only, but the Elders or Representatives of the People.

‘ And this Power, saith one, which the
 ‘ People of *England* had in the Disposal of
 ‘ the Crown, during the Time of the
 ‘ Saxons, is confirm'd to us by that noble
 ‘ Record, which *Sir Henry Spellman* hath
 ‘ cited *Concil. Vol. I. pag. 291.* That in a
 ‘ Parliament held at *Calebuth*, Anno 787,
 ‘ it was ordain'd and enacted, that the Kings
 ‘ should be elected by the Parliament; and
 ‘ being chosen, they should have prudent
 ‘ Coun-

‘ *Counsellors, fearing God.* And this Right
 ‘ over the Crown, and about the Disposal
 ‘ of it, which our Ancestors challeng’d
 ‘ and exercis’d all the Time of the *Saxons*,
 ‘ they have maintain’d and exerted with
 ‘ no less Courage and Vigour in every Age
 ‘ since the Coming in of the *Norman Race*.’

That the Succession of the Crown is the
 Right of the whole Community, their Ap-
 pointment, Constitution, and Creature in
 Parliament; that they may choose not only
 a single Person, but a whole Family to
 reign over them by Succession; and that
 upon the Extinction of that royal Family,
the Crown is then in the Hands of the People,
 to set on what Head they please, with such
 Limitations as shall be most for the Profit
 and Safety of the Community, is, and hath
 been, undoubtedly the Sense of this King-
 dom, who, by their Representatives in Par-
 liament, settled the Succession of the Crown
 on the illustrious House of *Hanover*, by an
 Act of Parliament made in the 12th and
 13th Years of the Reign of the late King
William, of glorious Memory, entitul’d,
An Act for the further Limitation of the
Crown, and the better securing the Rights and
Liberties of the Subject. ‘ By this Act, the
 ‘ most Illustrious Princess *Sophia*, Electress
 ‘ and

‘ and Dutcheſs Dowager of *Hanover* was
 ‘ declar’d the next in Succeſſion in the Pro-
 ‘ teſtant Line to the Crown of *England*,
 ‘ after the late King *William* and the Prin-
 ‘ ceſs *Anne* of *Denmark*, and their reſpec-
 ‘ tive Iſſue, and that from and after the De-
 ‘ ceaſes of his ſaid Maſteſty and the Princeſs
 ‘ *Anne* of *Denmark*, and the Heirs of their
 ‘ reſpective Bodies, the Crown ſhall be, re-
 ‘ main, and continue to the ſaid Princeſs
 ‘ *Sophia*, and the Heirs of her Body, be-
 ‘ ing Proteſtants.’ And with no leſs Care
 and Concern did her late Maſteſty Queen
Anne, and the Parliament of *England*, en-
 deavour to ſecure and ſtrengthen the Suc-
 ceſſion of the Crown in the Proteſtant
 Line, by an Act of Parliament made in
 the firſt Year of her Maſteſty’s Reign; which
 is enough to prove, *That the Settlement of*
the Crown, and the Succeſſion thereof, is the
indisputable Right of the Parliament; and if
 I miſtake not, by another Act of Parlia-
 ment in the ſixth Year of her Maſteſty’s
 Reign, it is no leſs than High Treason to
 affirm or maintain any Perſon’s Right or
 Title to the ſame after her Maſteſty’s De-
 miſe, otherwiſe than according to Act of
 Parliament.

If

If *David's* Title to the Crown was just and legal, though not of the House or Lineage of *Saul*, then hereditary Principles are turn'd aside. The Crown, we see, is shifted from one Family to another without any hereditary Bustle or Stir ; and that the People of this Realm, as well as the *Jews*, had for several Ages, in their making Kings, no Regard to the *next of Kin*, but to their Disposition and Fitness for that regal Dignity, is evident ; because, that of the first nineteen Kings from the Conquest, thirteen of them did not succeed by Proximity of Blood ; and, as a learned Author saith, ‘ They who had a lineal Descent, were as much elected, as those who had not ; as for Instance, *Richard I.* notwithstanding his Primogeniture, was solemnly and duly elected by the whole Clergy and Laity ; and the Commons declar'd, that they had granted to *Richard II.* to use the same Liberty that the Kings of *England* before him had used ; and the same Commons declar'd, that they having Confidence in the Prudence and Moderation of *Henry IV.* they will and enact, that he enjoy the same Authority that his Ancestors enjoy'd ; so that they make no Distinction in disposing of the Crown between

' tween him who had no lineal Descent,
 ' and his Ancestors who had. And farther,
 ' saith the same Author, the Clergy in those
 ' Days were so far from thinking it a Dis-
 ' grace *for Kings to derive their Power from*
 ' *the People*, that they thought it gave them
 ' a sort of Divine Right; and therefore,
 ' when the glorious *Edward III.* was by
 ' the universal Consent of the People elected
 ' King in his Father's Life-time, *Walter*,
 ' Archbishop of *Canterbury*, who preach'd
 ' his Coronation Sermon, took this for his
 ' Text, *Vox Populi, Vox Dei*, the Voice of
 ' the People is the Voice of God; and even
 ' the Pope himself, after having compli-
 ' mented the People, adds, *That so unani-*
 ' *mous an Assent could not but be directed by*
 ' *Divine Grace.*' This shews us that the
 Opinion of those Times was, That the Suc-
 cession of the Crown was under the Con-
 trol of the Parliament, nor is our Consti-
 tution since alter'd, which doth still *limit*
and bind the Crown of this Realm, and the
Descent, Limitation, Inheritance, and Go-
vernment thereof.

Then what do our *Jacobites* mean by
 their Doctrine of *Hereditary Right*? Is it
 not to tell the World, that the *Pretender*
 (if you please to believe them) is the real

Son of King *James* the Second ? And then the Conclusion is, that our late happy Revolution, with all our Laws and Acts of Government since his Majesty's undoubted Parliamentary Title, and the Succession in his illustrious House, is overthrown. I shall not now trouble myself about the Pretender's Birth, whether spurious or not, since enough hath been said of that already. It is sufficient to every true *Briton*, that he stands attainted of *High-Treason*, and all his Aiders and Abettors are guilty of the same ; and therefore, 'tis the Duty of *Great Britain*, to defend, to the utmost, his Majesty's Title (under whom we enjoy our Liberties and Religion) against him, or any popish Pretender whatever ; for should he not fail to come in (as his Creatures have talk'd of with great Assurance) what must we expect better, than in their own Words, who say,

‘ Whenever the Heir shall recover his
‘ Right, there is no Law to shelter from his
‘ Resentment, such as oppose his Claim,
‘ and send their Assistance to his Enemy ;
‘ whoever took up Arms for him, or as-
‘ sisted him with Men or Money, the Sol-
‘ diers that fought for him, the Divines that
‘ made it Gospel, and the Gentlemen of
‘ the Inns of Courts who made it Law,
‘ are

are all involv'd in the Guilt of departing from their Allegiance.' Thus, Gentlemen, you hear your Doom, and what you must expect from him, who by *Education, Interest, and Religion*, must prove the most implacable Enemy; and you may depend on't, should he ever come in, you will find his little Finger heavier than his pretended Father's Loins; he'll chastise you with Scorpions, instead of Whips; and tho' he should offer softer Terms, yea, and swear to maintain them, yet who can depend upon the Faith of a Papist, who (as an immortal Brand of Infamy upon them) look upon it as no Crime to break Faith with any out of their Church. A remarkable Instance you have in the History of *Hungary*. *Uladiслаus* made a Peace with the *Turk* for ten Years; the King swore upon the *Gospel*, and the *Turk* upon his *Alcoran*, faithfully to observe the Treaty: However, the Pope's Legate dissolved the Oath, and the King was obliged to invade the *Turk*. Accordingly, *Amurath* engaged the Christian Army, and being in Danger of losing the Day, pulls out of his Bosom the Treaty of Peace, and looking upwards, says, *This, O Christ, is the League*

D

which

which thy Christians made with me, swearing to it by thy Name : If thou be a God, avenge the Injury they have done both thee and me. Which Words were hardly utter'd before the Battle turn'd in his Favour ; and the King, with the Pope's Legate, and the chief Authors of the Treachery, were in a miserable Manner destroy'd ; a just Reward for their Breach of Oath and Treaty of Peace. And as this, so other solemn Engagements have been broken through, to the great Effusion of Blood ; witness those various Acts of Cruelty practis'd by (that Man of Blood) the late *French* King, among his Protestant Subjects, contrary to the great and solemn Promises made to them for their good Services : And if he, as a learned Prelate saith,

- violated all that was most sacred in Go-
- vernment, in the Face of irrevocable E-
- dict's, secur'd by his Coronation Oath, con-
- firm'd by many solemn Promises, join'd
- with Acknowledgments of great Services
- done by those of his Subjects, against
- whom nothing but the Matter of their
- God was ever pretended ; if he let loose all
- his Fury upon these, condemn'd them to
- Dungeons and to Gallies, to the Fire and

' to the Wheel, only because they could not
 ' yield to a barbarous Force, and in spite of Con-
 ' viction and Conscience, turn to the King's
 ' Religion, which was the Argument chiefly
 ' urg'd by the Missionaries of that Cruelty,
 ' the Dragoons ;' what then can be ex-
 pected from him whose Education hath been
 under an absolute Government, where Pro-
 testants are persecuted with the greatest
 Severity ; a violent Papist, sharpened by ma-
 ny Provocations, and train'd up in all the
 Principles and Maxims of *France* ? Have
 ye never heard of that bleeding, burning
 Time in the *Marian* Days ? Or have ye for-
 got the Year 88, when our Necks were
 just upon the Block, and our Sobs and Cries
 were heard as far as *Holland* ? Or can ye
 imagine that ever the Pretender will depart
 from the same bloody Design of extirpating
 Hereticks ? No, no, you'll find his Laws
 writ in Blood. And after all, is this the
 Lord's Anointed ? Is this *the most accomp-*
lish'd, the most virtuous, and the most amiable
of human Race ? Is this he *who only wants*
to be seen, to be admir'd, and known to be
almost ador'd ? 1 Sam. xvi. 7. Look not on
 his Countenance, or on the Height of his
 Stature. Because the Lord hath refused
 D 2 him,

him, will ye therefore be for him, O ye Britons? Or will ye not rather join with *Hushai*, and say, *Nay, but whom the Lord and this People, and all the Men of Israel choose, his will I be, and with him will I abide*, 2 Sam. xvi. 18.

Thirdly, If the Right of Succession is not by Proximity of Blood, but by the Voice of the People, which is the Voice of God, then is his present Majesty *our undoubted King, and he must reign*. He must reign, because the Lord and all the People have chosen him. His Right we are oblig'd to maintain, and that out of Regard to our *Religion, Country, Liberties, and Properties*: For him the Lords, the Commons, and all the People of *England*, have declar'd; and the Succession they have fenced about with the strongest Bulwarks of Law. It is for *Hanover*, the Succession in the illustrious House of *Hanover*, that we cry to God Day and Night, and shall never cease; and that which is still more solemn, we have many of us bound ourselves by the strongest Ties and Engagements that Religion can lay us under. We have, faith one, tied down our Souls by an Oath to maintain the Succession in the House of *Hanover*; yea, and

and we have personally abjur'd the Pretender to this Crown, and that expressly, without any Equivocations, or mental Reservations whatsoever ; without any possible Escapes, by which the Subtilty of temporizing Casuists might hope to elude the Force of. And this, blessed be God, we still find to be the Resolution of all true Britons, that they will, to the last Drop of their Blood, defend and maintain the said Protestant Succession ; which Things consider'd, emboldens us with Saul to say, *And now behold, I know well that thou shalt surely be King, and that the Kingdom of Israel shall be established in thine Hand.*

Fourthly, Then how like a Thunder-bolt doth this come down on the Heads of the *Jacobite Faction*, whose Work is to undermine and overthrow his Majesty's *Parliamentary Title* : These are the Men that are disguising themselves with a Protestant Mask, while they are endeavouring to break thro' the Constitution of the Kingdom, (Rebels of the first Rate) and to overthrow the Government of their own Country. It must needs be the highest Treason that Men are capable of committing, to endeavour the Subversion of the Constitution. These
are

are they that *curse the Revolution*, call his Majesty Usurper, and drink his Confusion ; that drink the Pretender's Health upon their Knees, by the Name of King *James III.* and say it is a Pity he should be disinherited for his Religion. *But shall they prosper, shall they escape that do such Things ? They shall not, saith the Lord, Ezek. vii. 15, 18.* They, perhaps, shall feel the Dint and Force of that Storm that they themselves have rais'd, and shall lie down in the Sparks of their own kindling.

I cannot think (though God will chasten us) that he will utterly cut us off, or for ever take the Candlestick out of its Place: And that he will chasten us, we have just Reason to fear ; for what a numb'd Palsy, what a *Laodicean* Spirit hath seiz'd us ? The Gospel seems as tho' it had done working upon many of us. Men walk as if any Profession would serve them. Neither Threatnings nor Promises affect us ; the Power and Purity of Worship is almost gone, and Religion it self is by some Men question'd.

Awake, O *Britain*, arise and call upon thy God, for, saith the Lord, *I will do a Thing in Israel, at which both the Ears of every*

every one that beareth it shall tingle, 1 Sam. iii. 11. What this Thing is that the Lord will do among us, or on whom it shall fall, he only knows; but something terrible will he do, for when he cometh up unto the People, he will invade them with his Troops, Habak. iii. 16. Who can then forbear to say (with the Psalmist) My Flesh trembleth for fear of thee; I am afraid of thy Judgments, Psal. cxix. 120. O Lord, I have heard thy Speech, and was afraid: O Lord, revive thy Work in the midst of the Years, in the midst of the Years make known, in Wrath remember thy Mercy, Habak. iii. 2.

F I N I S.

